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THE

NEW JERUSALEM MAGAZINE.

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THE

NEW JERUSALEM MAGAZINE.

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WHAT TO THINK ABOUT THE LORD JESUS CHRIST.

ASSUMING that God is Divinely-human, in accordance with the declaration of the Sacred Scripture that man was created in his image and likeness; rejecting the idea that he is non-personal, inasmuch as personality is a necessary and essential attribute of every man; rejecting also all attempts to conceive of God as tri-personal, since no man can be conceived of as tri-personal, we come down to the simple thought that God is, from eternity, a Divinely-human being: man as Divine; that is, man, infinite, perfect, and one; from whom other men come, and who creates men as men because he is himself, Man.

A heart sometimes well-disposed, loving and lovely, and sometimes ill-disposed, unloving and unlovely: a mind characterized by mingled wisdom and folly; and a character sometimes strong and good, sometimes weak, malicious, and evil; and with all these qualities in a finite degree, go to make up the common man. A heart always loving and always lovely, a wisdom unmingled with ignorance or mistake, and a character incapable of wrong, and all these in an infinite degree, and derived from no source beyond himself, constitute the Divine Man whom we call God.

Well-disposed reason can have no objection to such qualities having personality in a Divine Being, nor can well-disposed reason desire that such qualities should have tri-personality; indeed they are personality itself, and from

their essential nature are uni-personal, and it is the delight and satisfaction of all right reason that they are so.

But these three Divine essentials, infinite love, infinite wisdom, and the Divine operation which perpetually flows forth as the activity of the infinite love by its wisdom, which three essentials go to make up the one person of God, may exhibit or manifest themselves either in a sphere which is in a moral or spiritual sense, within, above, or higher than nature; that is, on an exclusively spiritual plane of being and existence; or they may manifest themselves as the one person whom they constitute on the lower plane of nature, and in the material world created beings, or men, are first manifested on the material plane; they appear first in a material body; they afterwards divest themselves of this body and appear on the spiritual plane only; that is, in the spiritual world. With God, this process must have been reversed, for he could not manifest himself on the material plane before such a plane was created. When he had created the material universe, then he could manifest himself in it. Man passes first from this world to the other, so far as the manifestation of himself is concerned; if God manifests himself here, he must come *from* the other world *to* this. We could suppose a man after death to return and reassume the body in which he lived; this would, to a certain extent, illustrate what must take place in case the Divine Being should manifest himself on the material plane. Man, in going into the other world, would put off the ultimate principles of his nature, and appear there in the more interior or first principles of his nature; while God, in coming into this world, would come from the sphere in which he appeared in the first principles of his nature, and would assume, or take on ultimate or last principles; thus manifesting himself in the material world by the same means as those by which man is manifested there.

This is what it is believed and taught in the New Church took place in the case of Jesus Christ. The Divine Being came into the natural sphere. He was before, manifest in

the spirit; he now became manifest in the flesh. In order that he might become manifest, he took on something — a material body with that part of the mind belonging to the body. Here, therefore, we have something visible by which to learn about God, and find an additional reason for believing him to be personal and uni-personal. God has manifested himself. "Is God a person?" "Yes." "Why?" "Jesus Christ is a person." "Is God tri-personal?" "No." "Why?" "Jesus Christ is not tri-personal." God was essentially man when invisible to the world, or he would not have appeared as a man when he was seen in the world.

But how did God manifest himself in flesh? There is no reasonable doubt that he *could* do this. He who had made ordinary men manifest in flesh, could manifest himself in that manner if there was occasion. Besides, it is inherently probable that he would. It must be a gratification to the inhabitants of the spiritual world, that he, who is the Father, Creator, and infinite friend of them all, should manifest himself in their sphere. It must be pleasing to him to do so. It must be pleasing to the well-disposed, in any sphere of existence, to have him appear among them, as also to him to be visible upon every plane of his creation. It is, therefore, probable in itself that he should some time appear in this material world. If he were about to appear here, how would it be done? He must be a man or he would not appear as himself; but shall he at once take on a full-grown body? If he were to do this, it would make people believe in him who did not wish to believe in him. This, he never does. He cannot do this which would be so repugnant to his nature, and which would also be an injury to them. He is now, and was before, removed from the outward sight of men, so that they need not be compelled to acknowledge him. He would, therefore, take a body first as an infant just as other men do. It should be born from a mother. If he is himself wholly man, and was to manifest himself wholly as a man, he must be so born.

According to the account given in the Bible, he had a mother, but not an earthly father; that is, he himself begat that whereby he became manifest, or that whereby from being a man apparent in the spiritual sphere alone, he became a man apparent in the natural sphere also.

This may be called a miraculous event or not. It is evident that the first man that ever existed on this earth could have had no other father than the Divine Being, and was produced by Divine power from somewhat that served as a mother. In other words, if the birth of Jesus Christ, as related in the Gospels, is miraculous, the existence of the first man or woman that ever lived on this earth was equally miraculous. So that if we reject the account on the ground that it is miraculous, and we do not believe in miracles, we might, with equal reason, disbelieve that men begun to be, and so deny that we have an existence any way. If we are, it is a miracle that we are; and as miracles are impossible, the only conclusion is that we are not. To reason ourselves thus out of existence, is just as sensible a thing to do as it would be for us to deny that Jesus Christ was born of the Virgin Mary, without a human father, on the ground of its being miraculous.

But if there is a God, who in himself is an Infinite Divine Man, who loves his creatures wherever they are, it is perfectly reasonable that he should come into the world here, and show himself as he is; and if he does this, the most reasonable way to expect him to do it would be the precise way in which, in the Gospels, it is related to have taken place.

There was, therefore, that in the Lord Jesus Christ which could not be manifested here; that which, otherwise would have been manifest before; but the fact that this was not able to appear or be manifest here, created the necessity of its taking on something in which, through which, and by which, *to* appear. This unmanifested part in him is what in the Gospels is called the Father. It is what took on something, and which begat from the Virgin Mary that which it

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took on and by which it appeared. That which appeared therefore, and which was begotten, is called the Son; thus giving occasion for him afterwards to say, "No man cometh unto the Father but by me;" that is, that which is manifest says to men, "No one comes to the unmanifest except by me who am the manifest. The external of course speaks. It says to men that they cannot come to, that is, know and love, the internal which begat the external, and which they call God, except by the external which he begat for that very purpose.

But what did the Father take on from the Mother Mary? We answer, that he took on all that whereby a man is a citizen of the natural world in distinction from the spiritual world. When a man dies he puts off his material body, all his merely earthly connections, and his whole consciousness as an inhabitant of this world, and becomes then an inhabitant of the spiritual world, in the midst of spiritual relationships, and with a consciousness adapted to that world. The Lord, therefore, in coming into the world, took on a separate consciousness as of a complete man in the world; he took on a complete material body with all the relationships, feelings, interests, and desires of one who was in every respect a citizen of this material world. He was a complete earthly man with a complete heavenly or, in this case, a Divine Man within him.

We all have an internal consciousness while we are here in this world, which does not become active or sensible to us until we go into the other world after death. But this internal which is ourself as occupants of the spiritual sphere, is the real father of our actual or external consciousness which we have here. But as we have never yet been in this internal consciousness, inasmuch as we have not died, we do not speak of it as father. With the Lord, however, the case was different; he came from that sphere *to* this. He, therefore, was conscious of that Father in himself. Hence he often speaks of his Father, or that in himself, which was the real Father of himself as an inhabitant of this world. If

we were to die and become angels in heaven, and after, say, a thousand years should return and live again on the earth, we might speak of our angel-hood within us as our father, and of ourself in our earth-life as the son. We, however, should have another which would be the Infinite and Divine Father, because we are finite and created beings; but the Lord's Father was the Divine infinite Father himself. *His* angel-hood, so to speak, was the very Divine. His Father was not *a* father but *the* Father. He said to men, "*The Father* is in me." (JOHN 10: 38.)

Who then was Jesus Christ? We reply, that, as a man in this world, he was the Son of God, but as to that in him, whereby he was at the same time an inhabitant of the other world, and indeed omnipresent, he was the God of whom as a man in the natural world, he was the Son.

But the unmanifest God, which was the Father in him, may be viewed in two aspects, as love and wisdom, or goodness and truth. As a man in the world, the Lord derived his being and existence from God the Father and from his mother, Mary. In other words, there was that in him as a man which he derived from his Father, and that which he derived from his mother. That which he derived from his Father was human, but it was at the same time Divine; that which he derived from Mary was merely human and not Divine; that is, it was finite human, and was moreover accompanied with evil, or hereditary evil tendencies.

As a man in the world, he derived from his Father both love, or good of the will, and wisdom, or truth of the understanding; both being Divine and human; yet not merely human because from God. In respect to his Divine-human love or goodness, he is called in the Gospels the Son of God; and in respect to the Divine-human wisdom or truth in him, he is called the Son of man, because he is the Son of God as a man; in other words, these things in him in one case Divine good, and the other Divine truth, are so called.

There was, of course, that also in him which was from Mary, by virtue of which he was, and was called the Son of Mary. It might at first be thought, because he had no human father, that therefore he did not derive hereditary evil or tendencies to evil from both sides as we do; but, though he did not derive paternal hereditary evil from his own Father, of course, yet he did derive it through Mary's father, and through Mary from her mother; and so from the whole race.

But there was, of course, that in Mary which she derived from God and not from the world. This was whatever was really good and true and unperverted in her, which so far as it had place, was the presence of God with and in her; there were also her finiteness and mere materiality of person, for these were not of God in her because he is not finite nor material. Her finiteness and materiality she derived from the world, and it was these by which she was made Mary as separate from God. The Lord, as a man in the world, was not the Son of Mary, in so far as he was the Son of that which was of God in Mary; but in so far as he was the Son of Mary herself; that is, in so far as there were in his person finiteness and mere materiality, he at length ceased to be her Son, for he gradually, and at his Crucifixion, completely and finally put off all that which he had received from her as an individual, viz.: the properties of finiteness and materiality and hereditary evil, and thus he ceased to be any longer in any sense her Son. This is the reason that he never, in the Gospels, calls her his mother. He became as a man in the world wholly the Son of God. He began to be manifest in the flesh at his birth; during his visible life in the world he was imperfectly manifest on account of the necessary limitations of finiteness, materiality and hereditary evil; but these were all at length put off, and when he ascended and ceased to be outwardly visible, *i. e.*, visible in a fleshly manner, he then for the first time was completely manifest in the flesh as God, the form of manifestation being then changed from the fleshly and outward to

the interior and spiritual. He thus made it possible for men forever thereafter to behold him truly as God and yet as a Divine *Man*.

The Lord was removed from the outward sight of men. He ascended. But this ascension was representative. He did not *remove* himself by ascending, except outwardly. His real ascension was to the higher and purer affections, to the better and more spiritual comprehension of his disciples and of men. He appeared to rise without them, but he really rose within them.

The Lord's presence with men is in their affection and thought. Before his incarnation he was thus present with men, but obscurely; but by his incarnation he has provided the means for an unlimited realization of his presence, and a forever growing intimacy of affection toward himself; an unlimited growth in the true knowledge and understanding of him, and an unlimited degree of fulfilment on the earth of the genuine life of heaven.

God is the Divine Man; in the person of the Lord Jesus Christ we find first that which was God as a man, invisible to this world; this in him is called the Father; we find next the Son, or that in him which was God as a man *in* this world; in this we find *first*, that which was called the Son of God, which was Divine good derived from the Father and brought into this world; *second*, the Son of man, which was Divine truth derived from the Father and brought down, or out, into this world; and *third*, the Son of Mary, which was the finiteness, imperfection, and hereditary evil, or that in him which was from and of Mary herself by which he suffered, was limited, and tempted, and which he put wholly out of himself. The Son of Mary, therefore, here ceased to be except as of the past. There remain that in him which was the Son of God, and that which was the Son of man, the Divine good and the Divine truth, in the world. But during his life in the world, these were wholly united; the truth was all made into good by his doing it, which union was at the same time a union of the Son with the Father,

which was called the going of the Son to the Father, and the completion of which was signified by the ascension. It was, in other words, the completion of the manifestation of the Father in the world. For the Father is not completely manifest in the flesh, or God is not perfectly man in this world till after he ceases to be outwardly visible and becomes spiritually visible as such. Both Father and Son, therefore, are now to be regarded in the person of the Lord Jesus Christ as completely manifest in the flesh or present in the world through the incarnation. God is present with us now in a distinctively different sense from what he was before. His presence before, having been like the presence of an angel of heaven, but afterwards like the presence of a man; for the angels are present with us interiorly, but men are present with us both interiorly and exteriorly also.

Having treated of the Father and the Son in the Lord, let us now approach the subject of the Holy Spirit. When the Father and Son had become one in the Lord, which uniting was signified by the ascension, and by which God became completely manifest, there then proceeded from him the natural consequences or effects of this union. God began to operate upon men now as a man in the world, and thus differently from what he had before. Jesus Christ, from that in him which was the Father, through that in him which was the Son, began to work as God incarnate. A *new* Divine influence was exerted, the influence of God, not as the comparatively obscure influence of an angel, but of himself as a man. This was signified by the Lord's breathing on the disciples, and saying, "Receive ye the Holy Spirit."

This influence could not have been given before, because God was not incarnate or manifest in the flesh before, and he was only imperfectly manifest as God so long as he was outwardly visible in the world. But when he had been crucified and disappeared to the outward sight, then he became visible to the spiritual sight, not as before as a man *out* of the world but as a man *in* the world. This was itself a part of that operation of the Divine Man which was called the Holy

Spirit. That this operation could not have been before is evident, for an influence of God as incarnate could not proceed before he was incarnate. The completion of the incarnation is called being glorified, which means simply that God then became fully manifest as God and yet as a man at the same time. Hence it is said (Jn. 7 : 39) at a period before the Crucifixion, "For the Holy Ghost" (or Spirit) "was not yet, because Jesus was not yet glorified."

In the Old Testament God is called "Jehovah." We do not hear of Father, Son, and Holy Ghost (or Spirit), except in the New Testament, and in connection with the incarnation. Then Jehovah becomes Father because a Son is born. While in the world, or as a man, he is called Son because born of the Father. After the glorification the Holy Spirit appears, which is the Divine Man operating. The person of the Lord Jesus Christ includes these three. The "name" of Father, Son, and Holy Spirit, is Jesus Christ. The disciples accordingly, who had been commanded to baptize into the name of the Father, Son, and Holy Spirit, baptized into the name of Jesus Christ.

In the New Church, Jesus Christ is worshipped as God. He is called the Lord Jesus Christ, or simply "The Lord," who, if considered as he was revealed during the times of the Old Testament, was Jehovah; if considered as he was while becoming manifest in the flesh, and since he has become so manifest, is, as to his person in those essentials which go to constitute it, Father, Son, and Holy Spirit, and as to the name of this Divine Person is "Jesus Christ," or "the Lord," our God, he who said of old before he came in the flesh, who says so still and forever, "There is no God else besides me; a just God and a Saviour: there is none beside me. Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else." (Isaiah xlv, 21, 22.)

THE VINE.

The vine ranks with fruit-trees in every respect but this — that it clings to other upright objects for support. It sends out branches in profusion; but they can only run on the ground, lifting their heads a little, and requiring for the perfection of their fruit a tree or wall by which they may lift themselves into the air. When cut back continually, so that the branches are very small in proportion to the woody stem, the vine may stand upright like a small weeping tree; in which form it is cultivated in many vineyards.

It puts forth from the axils of the leaves tendrils, which are modified branches, or bunches of grapes, by which it raises itself to its supports. When thus sustained it produces clusters of fruit, composed mostly of sweet, spirited juice, with four hard bony seeds. So very generous is it of its fruitfulness, that, if unwisely encouraged, a noble vine will exhaust itself in a single season, and die. To ripen its fruit properly, it needs much pruning and much sunshine. The fruit, however, varies greatly in quality, according to the kind of the vine, sometimes being sour and astringent, sometimes exceedingly pleasant. The leaves of the vine are large, and are said to be much liked by sheep and cattle. (Tristram.)

That the vine is perennial, like fruit-trees, and bears useful fruits, shows that it corresponds to some enduring principle which produces good works. That it naturally twines about other objects, depending upon them, and maturing no good fruit unless it be supported in the air, indicates that the principle to which it corresponds is sympathetic and very susceptible of spiritual elevation, which, indeed, is necessary to the value of its works. Its tendrils represent an affection for drawing near to others, especially in elevated states; and they are in the place of branches, or bunches of grapes, because this affection is desirous of giving, not of taking away.

The fruits of the vine are scarcely more than sacks of sweet and spirited juice, containing four seeds. The juice is composed of water drawn up from the earth by the vine, exposed to air and sunshine in the leaves, and by combination with elements of the air and sunshine, which are absorbed by the leaves, transformed to nourishing, refreshing juice, which is deposited in the grapes.

This is the use of the vine,— to draw water from the earth and transform it into wine. It represents an affection which transforms the literal precepts of the Word into pleasant truth of spiritual life. It is an affection for teaching the Lord's commandments as truth of heavenly life as well as of natural, as the ways of interior happiness as well as of duty. It draws water of life from the letter of the Word, considers it in its application to states of thought and feeling, and, in the light and warmth of the Love that gave it, perceives its necessity to good, happy life, and thus fills it with affection and wisdom.

The spiritual Olive brings a knowledge of the Lord's goodness into human life; and the vine brings the kindness and pleasantness of His wisdom. But it is the pleasantness of wisdom relating to spiritual life, not to worldly and social advantages; the rich fruit is not perfected upon the ground.

In regard to the growth of spiritual vines, it may be said that when men come to a knowledge of spiritual truth they are at first only too eager to study it and talk about it with everybody. Some find delight in following out spiritual study in every direction, and are like vines that run to leaves and branches. Some are exceedingly zealous to enlighten and improve the world, and exhaust themselves in unwise fruitfulness. Experience comes as a pruner to direct the study wisely, and to secure moderation of incipient fruitfulness. Fortunate if it comes before the time of rank confusion, or of utter discouragement.

Patiently to think out the principles of spiritual life, as applied to one's home or to the community, with a percep-

tion of the Lord's blessing in the truth, is to mature the fruit of the vine; and it is manifest that the same effort which, chastened and wisely directed to improvement of life, will mature sweet and inspiriting wisdom, if allowed to generalize at random, may produce only immature and useless dogmatism; or, absorbed in impractical speculations, may bring forth nothing but leaves. Even these may be serviceable to innocent natural states, though they are not helpful to spiritual life, as vine leaves are food for sheep and cattle, but not for man.

There are also grapes which are not immature, but are essentially sour; and there are men who study the Bible and teach from it what they call the truth of Heaven, without any true knowledge of the Lord, or right reception of Him, and who therefore teach as truth of spiritual life what is distasteful and unwholesome.

The fruit of the olive relates to the Lord's goodness, or to mutual love from Him, and is, therefore, single, or grouped a few together. The fruit of the vine relates to the manifold duties of life, and hangs in clusters of many. (A. E. n. 918.)

Its seeds are in two pairs, because its vital principles relate to the conjunction of goodness and truth, and of spiritual life and natural. They are hard and bony, because they are mostly composed of the unyielding truth that the words of the Lord are spirit and life, which their works are perpetually demonstrating with a delight which renews the desire to prove it again.

The Lord called Himself "the True Vine"; and at the marriage in Cana of Galilee He actually transformed water into wine, to represent the spiritual work which He was continually doing. He fulfilled the Law by living it Himself, and presenting it with deeper meaning and kind affection manifested in it. The Ten Blessings, and the remainder of the Sermon on the Mount, are the living water of the Ten Commandments applied to interior life and filled with charity.

The Commandment is, "Thou shalt not kill," which is rendered by the Vine of spiritual life, "Blessed are the merciful, for they shall obtain mercy." The Commandment says, "Thou shalt not commit adultery"; the Gospel, "Blessed are the pure in heart, for they shall see God." The Law enjoins love for the neighbor and hatred for the enemy; Jesus says, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you; that ye may be the children of your Father who is in Heaven."

The Commandments thus applied to the inner life, and filled with affection for the goodness which they teach, are spiritual wine. This is such wine as is represented by the wine of the Holy Supper, which, again, the Lord calls His "blood," because it is the thought of His own heart, which not only gives life, but *is* life to those who receive it.

They who love to think Christian truth from Him and to live it, the Lord calls His branches. Frequently throughout the Scriptures the Church is likened to a vine or a vineyard, as in the eightieth Psalm,—"Thou hast brought a vine out of Egypt: Thou hast cast out the heathen and planted it"; and in MATTHEW xxi.,—"There was a certain householder who planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country." Of Noah, also, who represents the Second Church upon earth, it is said that he "planted a vineyard" (GENESIS ix. 20); because the characteristic of that Church was the study of spiritual truth such as is revealed by correspondences, and the enjoyment of the spiritual charity and beautiful living, which such truth teaches. But it is added that Noah "drank of the wine and was drunken" (v. 21), which signifies that by correspondences and reasonings from natural things concerning spiritual, the Church fell into errors and become delirious (A. C. n. 1072); as men do who use spiritual truth to exalt themselves, or for any other purpose than to increase their consciousness of dependence upon the

Lord, and their love of doing His Commandments. The misuse of wine to produce drunkenness is frequently mentioned in the Word, and always with the signification of the abuse of spiritual truth to minister to one's pride or other selfishness. This is very evident in Isaiah:—"Woe unto them that are wise in their own eyes, and prudent in their own sight. Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink; who justify the wicked for reward, and take away the righteousness of the righteous from him" (v. 21–23). The perverse application of spiritual truth, by which the Roman Catholic Church has granted indulgences and pardoned all manner of crimes to increase her own wealth and power, is meant by these words in the Apocalypse:—"The inhabitants of the earth have been made drunk with the wine of her fornication" (xvii. 2).

But genuine truth used to encourage good life from the Lord, is the "wine that maketh glad the heart of man"—the good wine which the presence of the Lord produces for those who take part in the heavenly marriage of goodness with truth.

In describing his passage through the dark forest which protected the angels of the inmost heaven, Swedenborg says that his eyes were opened, and he saw olive-trees entwined with vines, and his steps were led from olive to olive, till he reached the summit of the mountain (C. L. n. 75). The olives are knowledge of the Lord's goodness; the vines are knowledge of the excellent kindness of His truth. Through states marked by the attainment of such knowledge lies the way to the angels nearest the Lord.

THE DOMINION OF THE HITTITES.

The Hittites were among the nations who inhabited the land of Canaan, and are often spoken of in the historical books of the Holy Word. In the time of Abraham it is said that "the remains of the Most Ancient Church, which was celestial, were yet in the land of Canaan, especially with those there who were called Hittites and Hivites" (A. C. n. 4447). This church, above all others, was from the Lord, for it was in the good of love to him, and from this they perceived truth as it flowed into their hearts from above. It was called *Man*, because it was thus more fully and perfectly human, and was made in the likeness of God. Because such remains were with the Hittites and Hivites, Abraham, Isaac, and Jacob, who represented the Lord, dwelt among them, and they and their wives were buried in their land; also the body of Joseph was laid among them. (Joshua xxiv. 32.)

In the beautiful chapter which describes the entreaty of Abraham for a burial place among them, where the body of his beloved dead may be laid, we see that they lived in amity with him, and their answers are full of a generous courtesy and kindliness. As a "well-disposed nation" they were thus chosen to represent the raising up of a new spiritual church, for in the spiritual meaning of the word burial means raising up, a new life, a regeneration. We behold the body laid in earth; the angels see up-raised to new and eternal life, the spirit with full possession of power and delight, so the sepulchre is the symbol to them of regeneration by which the living and perfect man rises from his old dead and corrupt nature. As it is with the individual, so is it with the raising up a new church when the old is dead, and empty of the life of love and truth. There was no New Church with the Hittites, or sons of Heth, themselves, but because they possessed the remains of the first church of

love and purity, and signified exterior knowledges of life and goodness; therefore, they were chosen to denote the new spiritual church, which must possess such truths. Not only were they among the better inhabitants of the land of Canaan at this period, but even when they declined from their own beautiful knowledges of charity and life, and lost the good of faith, they still remained among the more honorable people in the land. Abimelech and Uriah, the Hittite, were with David, and Bathsheba, the mother of Solomon, was of the same race.

Abimelech, King of Gerar, represented the doctrine of faith which looks to rational things and to knowledge, and in the supreme sense he was even chosen in his kingly character to represent the Lord. It was while the servants of Isaac, and the shepherds of Abimelech, contended for the wells in the country which they inhabited together that Esau seems to have contracted an alliance with the Hittites, taking as wives two daughters of their race, and Rebecca feared lest Jacob also might unite himself with their people. We are told that in regard to the Ancient Church, the Philistines, of whom Abimelech was ruler, retained doctrinals of faith, and the Hittites doctrinals of charity; but when they lost their belief in love and charity, they became imbued with truths that were not genuine, and falses; and it is in this light that Rebecca despises them as aliens, and seeks to send her beloved son far away from them, "loathing her life because of these daughters of Heth." But in the subsequent history of her race, it is the Philistines who were unremitting and bitter enemies, and the son of a Hittite woman ruled over the wealthiest and widest dominion that Israel ever knew. In his days, the Lord God gave "rest on every side, so that there was neither adversary nor evil occurrent."

There is but little told of Bathsheba, except her exceeding beauty; but we hear in the abrupt answer of the generously loyal soldier, that he will not enter his house to eat, or to drink, or to lie on his bed, while the ark of the Lord, and the armies of Israel and Judah, abide in tents, and are en-

camped in the open fields; an echo of the princely free-heartedness of Ephron, the Hittite in the old days of Abraham. It is no ignoble nor cowardly nature which breathes in these men.

Yet the Hittites sunk so low that they signified falses from which evil is derived, and the persuasions of the false, like the Rephaim and the Perizzites. Among all the kings who gathered together to fight against Israel, the Hittites are mentioned first, and they, together with their allies, were afterwards routed, and chased with great slaughter, even to the valley of Mizpah; but when the generation that knew the wars of Canaan had passed away, we are told that "the children of Israel dwelt among the Canaanites, Hittites, and Amorites, and Perizzites and Hivites and Jebusites, and they took their daughters to be their wives, and gave their daughters to their sons, and served their gods; and the children of Israel did evil in the sight of the Lord." Here we find the Hittites classed among the idolatrous and perverse nations, and it is in this sense, after their decadence, that they are mentioned in the prophets. When Ezekiel declared the corruption of the Jewish Church, inasmuch as it was utterly evil and false, he says: "Thy birth and thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother an Hittite."

As we read of "the kings which were on this side of Jordan, in the hills, and in the valleys, and in all the coasts of the great sea," we feel as if they belonged to an age so distant, that neither they, nor their nations, nor the bounds of their empires, were anything to us but dim memories of long vanished glories, names which have no association except with the early wars of Israel. But to-day, there are pictures which may be seen engraved on the rocks, which show us what manner of men they were, and their inscriptions will probably be read before another generation passes from the earth. As the stone records yield up, one by one, their curious and dim records of long, unknown characters and hieroglyphic writings, we approach nearer the understand-

ing of these old Hittite inscriptions. Prof. Sayce has at last succeeded in deciphering the Armenian characters, with which it is supposed the Hittite writings have some affinity. We are not to imagine, however, that we are the first to wonder over the strange Hittite sculptures on the rocks of Asia Minor. The old Ionic settlers in Lydia, had gazed, and conjectured in vain as to their origin. Herodotus, "the father of history," had himself seen two of them; one by the road from Ephesus to Phokæa, the other by the road between Sardis and Smyrna, in the gorge of the Black Forest, or, as the Turks call it, Karabel, which runs between abrupt cliffs, covered with shrubs, and small trees. He describes them as sculptures "of a man, three feet in height, the right hand armed with a spear, and the left with a bow, and the rest of his clothing to match, for it is Egyptian and Ethiopic; and the sacred characters of Egypt run carved across the breast from shoulder to shoulder, with this meaning: 'I won this land with my shoulders!' But who he was, or whence he came, is not known in Lydia, though it has become clear to me in Egypt." Herodotus had heard in Egypt the stories of Sesostris, or Ramses II. and his wars with the Hittites, and probably erroneously imagined these to be memorials of the victories ascribed to Sesostris. In truth, the Hittite wars were long years of struggle for Egypt, and were only ended by Ramses II. with an alliance on equal terms; the monarchs agreeing, on each side, not to punish the political offenders, who had taken refuge in either country during the protracted contest. The text of this treaty may be seen in Egypt at Karnak, in Egyptian characters; and it is said, that the Hittite text was engraved on a tablet of silver, which may possibly yet be discovered in Carchemish, the northern capital of the Hittite prince, now being excavated at the expense of the British Museum. At the great temples of Abu-Simbel and Thebes, we can still see pictures on the walls which represent their wars with Egypt. They are called by the Egyptians, Kheta and Khatti, and we find them mentioned under the same names on the monuments of

Assyria. It has been surmised that the Keteians of the Odyssey are the same race.

In 1839, the Rev. I. C. Renouard observed a carving on the rock in the Black Forest, high up above the path on the eastern side of the valley. In the niche, which had been hollowed out of the rock, stood a figure of a man, one of those which Herodotus saw, with a Phrygian cap on his head, boots with turned-up ends, a quiver at his back, and a spear in his left hand. The character of the carving is very peculiar and distinct from usual types, and would seem to indicate a long development of the art of sculpture. The inscription is at the side, above the left arm. It was a long time before the other figure, described in detail by Herodotus, was discovered, although it was very near, indeed, not twenty yards to the north of the first, in the very pass of the Black Forest, itself. Probably its close vicinity had caused it to be overlooked. It is extremely like the first figure, although it looks the opposite way, and the spear is held by the right arm, and points northward. It was not, however, carved high above the path, but was sculptured out of an immense monolith on the edge of an old road, where chariot ruts may yet be traced. It has, unfortunately, been much mutilated; the head and breast are gone, and so all traces of such an inscription as the Greek historian mentions, are lost. It has also been darkened by the smoke from the fires kindled by travellers spending the night here, or by the Yuruks themselves, who may have pitched their tents under the shelter of the rock, like one which Mr. Spiegelthal saw there, a few years ago. The two figures stood near the great junction of high roads, running from east to west, and south to north, and doubtless pointed the way.

For the Hittites were a great people, and their roads were from the far inland cities to the Ægean waters. On the old way, from Armenia to Lydia, there is an ancient fortress, and here again, carved upon the enduring rock, stand the images of men, in every respect similar — even in the tunic and cap and up-tilted shoes — to the sculptures

of the Black Forest. Not only the carving is peculiar, but so, also, is the architecture of the fortress, built of polygonal stones, with the lateral joints and external surfaces dressed. Another old fortress stands fifty miles to the east of the lower Halys, at Boghaz Keni, and there also are the traces of this far-reaching people, who came as a conquering race into many lands. On a great amphitheatre of rock they have traced, as it were, a rejoicing procession, on so large a scale that they seem meant rather for gods than men. There are women — or rather goddesses — crowned with mural crowns of triumph, the feet of some resting on leopards and lions, as on certain carved Babylonian gems; and the gods wear the Phrygian caps, or tiaras, and bear symbols of their power, like the winged solar disk of Assyria, but with a new and characteristic form, and the double-headed eagle, which has been among the insignia of empire three times in our modern history of Europe. Close to each divinity are inscriptions, cut in the strange Hittite character, and in one place ten or eleven lines are carved in relief on the stone, in hieroglyphics similar to those of Karabel. Some of the hieroglyphics resemble the Egyptian, but some are peculiar, as heads of animals in profile, up-tilted shoes, human heads with tiaras, and in others no likeness to any object can be discerned.

In the city of Carchemish, called now Jerablus by the Arabs (a perversion of the Greek Hierapolis, or "sacred city" of an Asiatic goddess), have been found a broken statue with an inscription on its back in the same characters, and two fragments of stone thickly covered with inscriptions, and showing portions of a royal figure, whose dress, as well as the style of art, coincides with those of the figures of Karabel and Boghaz Keni. But not only here, where the city commanded the fords of the Euphrates and the high-road of Assyria, and was the chief seat of Hittite glory and power, until its last king was conquered by the armies of Sargon and fell into the hands of Assyria, are such memorials found, but also at Aleppo; near the

silver mines of the Bulgar Dagh, where three inscriptions have been discovered, in one case with the figure of a deity, wearing the Hittite tiara, and two smaller figures of his worshippers; at Hamath, where Burckhardt noticed in 1812 five written in a hieratic form, and built into the walls of houses; in the record chamber of Sennacherib's palace, where many have wondered over the mysterious Hittite characters inscribed on the seals, whose clay impressions they saw, probably once attached to Hittite treaties; in Lykaonia, on the road of Xenophon and the Ten Thousand, appear the same sculptures and rock-writings; in Iconium, where M. Teniea saw a colored image of a warrior of mingled Greek and Hittite style, with a fragment of an inscription in Kypriote characters; and at Eyuk (near Boghaz Keni) where the sculptures have been photographed by Perrot. These are cut on the dark granite of a ruined palace; not incised, but cut in relief, which is a characteristic of all Hittite inscriptions as yet found, and points to a fact, otherwise confirmed, that plates of metal were the first materials used for writing by them. This palace bears a strong resemblance to the palaces of Assyria in its plan, and at its entrance stood two great monoliths, carved into the likeness of sphinxes. Only their feet and faces are cut out of the stone, and they are profoundly different from the weird sphinxes that guard the valley of the old Nile, although, doubtless, they were suggested by them. But there is an individuality which strongly marks all Hittite art — whatever may be the source of its designs — as well as their physical appearance and dress and spirit of life. The double eagle, once bearing the figure of a god, appears again on one of the monoliths; and one wall, flanking the monolith, is still sufficiently preserved to show its long line of sculptures. Here we see the life of the Hittite people; the workmen, on ladders, building the palace, or otherwise employed, are not too low to be cut in long-enduring outlines; here stands the Hittite priest in his robes, and the Hittite warrior in his singular garb, whose peaked shoes

would indicate a colder climate — and, indeed, we find on the Assyrian monuments the Armenian highlanders wearing this same dress — here is a musician, and a snake-charmer. The Hittite artist seems to delight in animal life, and there are numerous representations of it in his carvings; bulls and lions and eagles, and especially monkeys, which seem to be the pets of the nobles, and appear again in the Assyrian sculptures on the walls of the palace at Nimrod, where both attendant and lord wear the Hittite dress, and the attendant leads the monkey in his lord's train. On the black obelisk of Shalmeneser some of his tribute-bearers wear the full Hittite garb, and we are told that apes and monkeys were brought as tribute from the Western Armenians, who seem closely allied to the Hittites, if, indeed, the latter were not themselves originally from Armenia, spreading from thence to the Euphrates, and afterwards to the south and west.

Wherever their footsteps passed, we read the traces of conquest and empire in visible symbols, and some suppose that they left lingering traces even in the myths and legends of the flexible Greeks. Omphale, it is suggested, may be but the name of the Hittite goddess worshipped at Carchemish, and her Amazons, the Hittite priestesses. The mural crowns of Artemis and Kybele are supposed to be of Hittite origin. We know that the Greek myth-makers gathered from Asia Minor the tales of Midas and Gordius, Tantalus, and the Khimæra, and the old story of Troy, and the Lydian Herakles. At Mykenæ, we see on Hellenic art the Asiatic mark; the lions of Phrygian art appear again, and the Hittite style of sepulchre; the sculptures of the lion and bull, like those of Eyuk, suggest a Hittite inspiration; so also does a certain type of drawing on very early Greek vases; and the palm-leaf pattern found here as on the robe of the Carchemish figure, or engraved on Babylonian cylinders. The Hittites bore, with the Phœnicians, the culture of the East to the Greek world; the Phœnicians, with trading ships and colonies; the Hittites moving as warriors

along the high-roads of the mainland. The art of Assyria, which was derived from Babylonia, travelled by the hands of both to the Greeks dwelling in Asia Minor, and the islands of the Ægean Sea. The coin of Babylonia—the silver mina—was used by the Hittites, and carried westward; the Trojans of Hissarlik used it for exchange, and coins were struck according to its standard, by Gyges and Kræsus. The Hittites seem to have been attracted to Asia Minor by its silver mines, and it is in the vicinity of these that we find their traces.

It is to a Hittite origin that we may trace one of the earliest systems of writing. Before the Phœnicians introduced the alphabet into Greece, the shores of Asia Minor and the nearest islands possessed an older character, which, having long lingered in Kyprus, is known as the Kypriote syllabary. It may be found also in an inscription near those of the Hittites, at Eyuk, and expresses sounds, all of which are not represented by the Greek letters. It is, of course, in many respects, different from the old Hittite character, but it is supposed to be originally derived from that. The Hittites were above all a people of writers; one of their towns in Palestine bore the name of Kirjath-Sepher, or "book-town," and the prince of Aleppo is called by the Egyptians "the writer of books of the vile Kheta."

I have said that the Hittites spread to the West and to the South; westwards they wandered, coming into contact with the Lydians and the Greeks; in the South they met the power of Egypt and of the children of Israel. At one time they held the balance of power between Assyria and Egypt, and long were they the most dangerous foes of the latter, who waged an incessant war with them. Repeatedly was their southern capital on the Orontis, Kadesh, a city built upon an island, besieged by the troops of Egypt, and once even Carchemish was threatened. But their firm and faithful allies, the Mysians, the Colchians, the Dardanians, and the Teukrians, poured in men to their aid, and weary years of vain combat proved to their enemies that they were

"a mighty people." Even the Babylonian monarch, Sargon I., preserved records stating that they were a race whose rivalry was to be dreaded; and they at one time held Syria in their possession. They were "a cultivated and powerful" nation, whose path in the old world we have before but dimly traced; and they exerted a marked influence on later civilization by their existence as an element in Greek culture and art—an element until now perplexing in its origin and characteristics. The strangely-robed Hittite, king of the ancient sculptures, overshadowed by the winged solar disk, will not seem to boast too arrogantly of bearing a light that spreads far over the lands when we read his history by the discoveries of modern investigators.

We have, as has been mentioned in the earlier pages of this essay, the record of the alliance of the Hittites with Abraham and his descendants, broken in the earlier war of Canaan, but to the destruction of purity in worship and faith, renewed again, and continued until their conquest by Assyria. The Hittites were allies of David and Uzziah; and Benhadad broke up the siege of Samaria, because he thought that the king of Israel had hired against him "the kings of the Hittites, and the kings of the Egyptians." Solomon imported horses from Egypt for the kings of the Hittites, and sought wives among their princesses, as indeed the kings of Egypt had done before. In them we see strangely blended Assyro-Babylonian, Egyptian, Hebrew, Phœnician and Greek influences, and an ever closely intermingled exchange of thought and knowledge from far distant lands. In every respect their character assigned them by Swedenborg, as representative of the exterior knowledges, or truths, of the spiritual church, is most perfectly and exquisitely confirmed by the latest discoveries of science, and we may look forward with peculiar interest to the reading of these old inscriptions, in a tongue so long dead and silent on earth, that it had perished from the memory of man.

THE FIRST FRUITS OF FREEDOM.

In the present age much is said about freedom; and the writings of Swedenborg enable us to see how and why it is that freedom should so greatly abound in this, as compared with every former period. But while the freedom thus enjoyed is properly regarded as a blessing, there is no little obscurity in the minds of men as to the true grounds of congratulation. Those attempting to answer the question, In what do the advantages of freedom consist? are liable to fall into grievous error. They often speak as if freedom were an end in itself, and one of the chief ends of man's existence; whereas it is only a means to an end. The goddess of liberty, however highly she may deserve to be extolled, is not the queen among divinities: her place is that of a humble, though very useful, handmaiden.

Every New Churchman knows that man is endowed with freedom, in order that he may be regenerated, or prepared for heaven. Regeneration consists in coming into that relationship to the Lord, which is called conjunction. One who is conjoined to the Lord has no will contrary to the Lord's will; no thought but what is in harmony with the Lord's thought. The infinite love which the Lord feels for him, he, in his finite measure, reciprocates with his whole heart and life. In what is reciprocal or mutual, freedom is of necessity involved; so that without it the very end of creation would fail of its accomplishment. It has always been provided by the Lord that there should be on earth a degree of freedom sufficient for human salvation. The greater freedom of the present day can point only to a deeper unfolding of man's nature and the possibility of a closer conjunction with the Lord. For no other purpose can it have been given.

If, then, freedom is bestowed on the human family for the sake of their regeneration, it is, for the same reason, be-

stowed on each member of it. Still further, in every exercise of freedom on the part of any individual, this one great end should be kept in view. There is not a moment of our lives when what we are doing does not have a direct or indirect bearing on the main purpose of our existence. If we use our freedom rightly, we make it tributary to that purpose.

In the common estimation, freedom is prized, because it allows men to do just what they please. According to the doctrine which we are considering, freedom has no connection with personal wishes or preferences: its value consists solely in the fact that it enables every one to compel himself to do right. This is a point which cannot be too strongly emphasized. Self-compulsion, not self-gratification, is the end which freedom was designed to serve.

How is it with political freedom? If the possession of it confers any benefit, it is this: That by its agency a country can be brought more fully under the dominion of just and true principles. To be delivered from the restraints imposed by tyrannical rulers is, of itself, a comparatively trifling matter; but to ensure the conditions which lead to the enactment of good laws, to the wise and pure administration of them, and to the maintenance of order, virtue, and happiness among the people, is, indeed, to gain a priceless treasure. Freedom exercised for any other purpose than this is a curse rather than a blessing; for the perversion of it by many persons is far more productive of evil than the perversion of it by a few. License, not liberty, is the name of freedom abused; and the worst of all license is that which is most widely extended. Free government in a country will be an utter failure, except so far as it is synonymous with self-control, and presents the spectacle of a nation endeavoring to shun evil and do good.

The same reasoning applies to intellectual, moral, and religious freedom. They are not given for the sake of enabling men to think as they like, but for the sake of enabling them to think as they ought, and then to act accordingly. If

we reflect on the matter, we shall see that there is no mental process in which we do not need to make the effort of subordinating desires to principles. It is so easy to shape our opinions in accordance with our wishes or supposed interests, that perfect intellectual honesty is one of the rarest of human traits. It is most devoutly to be cultivated, but can never be attained save by practising that self-compulsion, which is the noblest outcome of freedom.

Is a man indifferent to spiritual or religious truth? Let him compel himself to study and acquire it; also, above all, to lead the life corresponding to it. He will find that nothing is impossible to one who, in the right spirit, perseveres. The spiritual faculties can, no more than the natural, be brought to any degree of development without proper training and exercise. The saying may seem a hard one, — but let each man answer whether it is not true concerning himself, — that if he is destitute of religious interest, the defect is due to his own negligence rather than to any misfortune. He has refused to make the mental effort which he might have made, or has suffered his heart to be turned away from the light by evils of life. The cares of this world, and the deceitfulness of riches, have choked the Word, and it becometh unfruitful.

Freedom is inseparable from responsibility. Whatever needful thing we are free and able to do, we are responsible for not doing, if it be neglected. Let us remember this, as long as we remain in a sphere of life where duties are in any sense hard and disagreeable necessities. If we suffer the Lord's work to be done in us, the day will dawn, when our duties will become the sweetest pleasures, the very outbirth and expression of our ruling loves. Then, but not till then, will self-compulsion cease to be the chief obligation, and highest privilege, of freedom.

A FAMILIAR MYSTERY.

I HAVE already showed * that in every visible thing there is a certain trinity; and that each member goes to make the thing up, and that no thing could be, unless each member of this trinity were in it. But since the reasoning I used is new to some minds, and by these therefore may not have been well grasped, I outline it here anew.

I am a builder, and am under contract to put up a house.

First of all, there is the stuff or material out of which it shall be built. Wood, stone, brick, and some nails and mortar, hauled to that spot; these, or some of them, I must have.

But these are not enough. Nobody can live there with all these things just thrown down in a heap. That stuff must be put into the right shape; and this right arranging of it we call *building;* which means to give it a *build or structure.* The build, plan or arrangement, by which the material is shaped and ordered into a house, is then a second necessary element. The Greeks called this element *Logos;* a good old Teutonic word from the root of our word "lay;" a root meaning to set, place or arrange, and which in Latin turns out "*lex*," and in English makes the word "law" as well as "lay," and which bears on its face its true meaning, without need of theological speculation.

The "law" of anything, is that which is *laid down* concerning it by the law giver; and in the realm of nature this means the plan by which the thing itself is laid down or placed; the way it *lies;* the "lay" of it; its inner and outer structure. This *logos*, or "lay" of the house materials, is usually indicated by plans or drawings.

But the plans or drawings alone will not serve for a residence any better than the heap of raw materials would serve. Neither makes what we call a house; and I shall not, as

* See number for January, 1881.

builder, get my pay for furnishing either or both. Nor will laying the plans alongside the stuff, however near, make a house. The plan or arrangement must be interiorly united with the stuff; must lie in its very bosom, so to speak. The stuff must take on the plan as its very form, and the plan must take in the stuff as its very substance. The house which thus at last comes forth, is other than the stuff, and other than the plan. 'Tis a new thing made up of those two, a real proceeding from them: a third essential.

I have said that no one can or should be compelled to believe there is a trinity in God. I say so because no one can be compelled to believe God is. But if any one believes that last, he must believe in a trinity, and just this trinity in God. Whoever wishes may say he believes in some other kind of trinity also; but this trinity, at least, he must and shall (if he be sane) admit; and he cannot claim for any other conjecturable trinity that it consists, as doctrine requires, of *hypostases*,* or — in English — "fundamentals" or "substantials."

The reason is, that the *hypostases* or foundations which I have mentioned, exhaust the whole region of the fundamental. And they are fundamental not only to material existence, but to every imaginable kind of existence. For nothing and nobody can exist except from some *substance;* nor unless under some *form;* nor unless these two, in it or in him, fuse into a third, which is neither one nor the other, but is both.

But because the third hypostasis of matter which I have described, looks very unlike the third Divine hypostasis as it has been described, I shall now show that the third here

* From *hupo*, under, and *stasis*, a standing or a staying. Although *his tēmi* (whence *stasis*) is properly intransitive, its derivative takes also the same transitive sense which the root's English form, "stay," takes with us. The common meaning of *hypostasis* can be put into the same English roots, and thus be rendered "up-stay;" that is, "under-prop," basis, foundation, or fundamental. The shortest examination into the common meaning which the word bore when first picked out to stand for the elementary principles of existence, will prove more instructive than years of theological investigation. The men who first used such words in theology, used them to describe what they saw; afterward men used them from memory.

described, looks different from what it really is; and that in reality, it is perfectly like the third Divine hypostasis. Let us remember (and in order thereunto, let us well learn if need be, from books of science) this thing: — As for all we know about the outside world (coming as it does through some of the five senses), by none of the senses has ever man perceived an external object; but has always and solely perceived certain *impressions* made upon his senses, by forces proceeding from the object said to be perceived. I say, that the third hypostasis of matter — the thing itself, be it a pen, be it a house — is, for us, this only, — *a proceeding force*. Force impresses the senses; if the force is weak, the impression is weak; if strong, then strong: if wholly lacking, then no impression, and for us the thing then is *not*. The impression which we were deeming to be the impression of an object, is in truth merely the impression of a force proceeding from that object. And thus the third to *substance* and *form* — the third which we call the thing itself — is *force*. And substance, form and force, are one and the same at bottom; just as heat, light, and actinism are one at bottom.

Force is the outcome of substance and form. Every one may know this if he knows that without substance there can be no form, and without substance no force; and that active force cannot be developed from any substance, unless a new form be developed; and that force of resistance cannot be retained except as far as form is retained. In other words, as scientists well know, the production of force always requires a change of form; and change of form always brings an evolution of force. There is no mystery in these things themselves; but men who, in thinking, have words and not things in mind, are never out of mystery.

Force may be relatively aggressive; or, relatively, it may be only the force of resistance. If it does not strike upon, or is not struck by, a sentient surface, no one senses it, and for us it is not, or it is not as yet. But whenever it strikes upon, or is struck by, a sentient surface, it impresses; and that in it which impresses is substance and form. If there

is no substance, there can be no sensing of it. If it have substance, but the substance's form do not hold, it cannot be sensed. Could some substance be made with its forms so yielding that an infinitely small force of impact would destroy those forms, that substance would not be felt.

In sight, we do not perceive the thing itself; but what we perceive is a little picture on the retina. This picture is not the nerve-surface there, but is a tremor of it: and this tremor is the surging of the ether-wave which, starting from the sun or some other light, rebounds afterward from an object into the eye; and the force which causes it to rebound is the force of resistance, at the surface of the object, against the surge of the wave; and the wave rebounds as water-waves rebound from a bluff shore. But if the particles of the object do not resist the undulation, but answer to its swell, and heave with it, the object is said to be transparent; and in proportion to the transparency it is invisible. Sight is then the impression of a force; and what we sense by sight is force only.

In hearing, the process is the same; but with air-waves instead of ether-waves; and the waves are oftener direct than reflected. In feeling, tasting and smelling, there are no waves, but the object, or sundry particles of it, in solid, fluid, or gaseous form, are borne against the sentient surface; or the sentient surface is borne against them, as the case may be; and they impinge upon that surface with a degree of force which may be either aggressive or merely resistant, but is always according to their form and substance. This impression makes a kind of stamp upon the sentient surface; and that stamp is all that we sense. With each of the five senses, therefore, what we perceive is not the object itself but a certain force, proceeding from the substance and form of the object, and composed of them, and varying as they vary.

Just thus is it with God as toward us, and with the workings of that third Divine hypostasis, the Holy Ghost. The Divine Substance is Wish or Motive toward Divine act.

The Divine Form or Idea (for "idea" means simply "a visible form") is Thought, or the plan for action. The Divine Force is the activity of the Divine. Now just as material substance and material form cannot be perceived in themselves, but what is perceived of them is a force from them impressing us; so the Divine wish, which is goodness, and the Divine thought, which is wisdom, cannot be perceived in themselves; but are perceived only by a certain force or energy from them proceeding. And this is the old, old doctrine of the church (never clearly seen, but always lodged in upright hearts), that without God's Holy Spirit nothing can be known or felt of Him.

Whoever will look at only a reed or a rush with care, shall see laid bare before the carnal eye each doctrine over which the church for eighteen centuries—nay, since history began—has stumbled and stammered: and shall see all as if it were beneath a microscopic lens. If he does this himself he shall see them, and better and swifter than one can tell them; but by reading they cannot be really seen.

THE EVERLASTING LIGHT.

Onward we press, each striving for the goal;
Climbing by different paths the height to gain;
Blindly oft-times when storm-clouds round us roll,
We grope our way, in darkness, doubt and pain.

But from the same great source a light e'er shines
On every path, each cloud with glory lines;
As patient on we toil, hope points the way
Where in full radiance reigns eternal day.

VISIONARIES AND ENTHUSIASTS.

"PERSONS who think much upon religious subjects, and dwell upon them so incessantly as at length to see them, inwardly, as it were, in themselves, also begin to hear spirits speaking to them; for religious subjects of whatever kind, when a man of his own accord dwells upon them incessantly, and does not vary his meditations by attending to matters of business in the world, penetrate to the interiors, and there fix themselves, and take possession of the whole of the man's spirit; they also enter the spiritual world, and move the spirits who are there. These, however, are visionaries and enthusiasts who believe any spirit whom they hear speaking to them to be the Holy Spirit, although he is only an enthusiastic spirit. Spirits of this description see falsities as truths, and because they see them, they persuade themselves that they are truths, and infuse the same persuasion into those with whom they communicate by influx. . . Enthusiastic spirits are distinguished from other spirits by this, that they believe themselves to be the Holy Spirit, and the things which they say, to be Divine." (H. H. n. 249.)

"All spirits speaking with man are no other than such as have been in the world, and were then of such a quality. That this is the case has been given me to know by repeated experience. And what is ridiculous, when man believes that the Holy Spirit speaks with him, or operates upon him, the spirit also believes that he is the Holy Spirit; this is common with enthusiastic spirits. From these considerations it is evident to what danger man is exposed who speaks with spirits, or who manifestly feels their operation. Man is ignorant of the quality of his own affection, whether it be good or evil, and with what other beings it is conjoined; and if he is in the conceit of his own intelligence, his attendant spirits favor every thought which is thence derived; in like manner, if any one is disposed to favor particular principles, enkindled by a certain fire, which has place with those who are not in truths from genuine affection. When a spirit from similar affection favors man's thoughts or principles, then one leads the other, as the blind the blind, until both fall into the pit." (A. E. n. 1182.)

In this age of material progress and crowding worldly oc-

cupations, it is a little strange to read in the writings of him who has given us a whole literature of spiritual instruction, such a serious warning against too much religious meditation, and the dangerous companionship into which it brings those who indulge in it. And yet common experience, in the New Church as well as out of it, proves that the warning is needed. That excessive religious meditation is a fruitful source of insanity, the inmates of our asylums are living witnesses. And in the New Church, notwithstanding the wholesome warnings with which Swedenborg's works abound, we have in the very plentifulness of spiritual truth a peculiar temptation to such unwholesome indulgence. Yet we are constantly encouraging one another to make more careful study of Swedenborg. We are constantly rejoicing in the ennobling influence of the truths he teaches, which we believe are to be the means of regenerating the world; how absurd, then, it seems to talk of "excessive meditation" upon them, and "unwholesome indulgence" in reading them!

But there is no good thing which cannot be abused; and to this general principle the writings of the New Church are no exception. They have their use; and outside of that, are liable to abuse. And what is their use?

"All religion is of the life, and a life of religion is to do good." (Doctrine of Life, n. 1.)

"It is the opinion of many that to renounce the world, and to live in the spirit and not in the flesh, means to reject all worldly concerns, especially riches and honors, to be continually engaged in pious meditation concerning God, salvation, and eternal life, to devote one's whole life to prayer, to the reading of the Word, and the perusal of pious books, and to suffer self-inflicted pain. This, however, is not what is meant by renouncing the world. To renounce the world is to love God and the neighbor; and a man loves God when he lives according to His commandments; and he loves his neighbor when he performs uses. In order, therefore, that a man may receive the life of heaven, it is necessary that he should live in the world, and engage in the various offices and businesses of life. A life of abstraction from secular concerns is a

life of thought and faith separate from a life of love and charity; and in such a life, willing good and doing good to the neighbor perish. When this is the case, the spiritual life becomes like a house without a foundation, which either gradually sinks to the ground, or becomes full of clefts and chinks, or totters till it falls." (H. D. n. 97.)

The angel prince said to the ten visitors: —

"There are three things which flow as one from the Lord; these three are love, wisdom, and use; but love and wisdom do not exist except ideally, when only in the affections and thoughts of the mind; but they exist in use really, because they are simultaneously in act and bodily work; and where they exist really, there they also subsist; and because love and wisdom exist and subsist in use, it is use which affects us; and use is faithfully, sincerely, and diligently, to perform the works of one's function." (C. L. n. 16.)

From these quotations, which might be indefinitely extended, it is plain that Swedenborg's own teaching is that religious reading and meditation — of his own writings as well as of others — are useful so far as they make the practical uses of one's life more abundant and perfect; that they are not to give one interesting subjects of meditation, while he does with his hands his daily duties as matters of necessity; but to help him love those duties for their usefulness to the neighbor, and because the Lord loves their use, and thus to inspire him with diligence, thoroughness and wisdom in his work. They are useful so far as they cause him to turn with alacrity to his work when the time for it arrives, and to do it not in any indifferent and perfunctory manner, but with thorough enjoyment in it for its usefulness to the neighbor, from the will of the Lord. The effect of the doctrines of the New Church, when fully carried out, will be not a meditative, speculative world, but a working world, full of practical wisdom and enjoyment in useful life.

All the doctrines of the New Church are practical doctrines. Its doctrine of the Lord will bring men into immediate conjunction with the Lord in their work of resisting

evil and doing good. Its doctrine of the spiritual sense of the Scriptures opens the inner story of the Lord's life, and gives the very means of this full conjunction with Him in practical life. Its doctrines concerning the spiritual world also are of direct practical use in choosing and determining our way of life, and our interior states. Thus as all true religion is of life, all genuine religious truth has direct relation to life.

From this use of reading and meditation upon spiritual truth, the evils of misuse can be readily recognized. They are misused when they make one reluctant to enter upon his daily duties, and especially when they make these daily duties seem like drudgery. They are misused when they serve to distract the mind from its proper work, to something more interesting. They are misused when meditation upon spiritual things and the spiritual sense of the Word is allowed to abstract the thoughts from the literal, practical teachings of the Word, instead of making those practical teachings still more holy, and full of life; and especially when it is allowed to disperse the idea of the natural life of the Lord upon the earth, with its wondrous industry and usefulness, and so to abstract the Lord Himself from the practical work of the world, and confine Him to the region of pure spiritual experiences, with no basis upon the earth. They are misused, and most dangerously, when they have the effect of making one conscious of the operation of spirits in his mind. When this once begins, and is not resisted, the series of evil consequences described by Swedenborg can hardly be prevented. The spirits, adopting the conceit of the man, believe and assure him that whatever he sees as truth *is* true. The man, delighted with their exalting and ennobling assurance, will believe them to be the very Spirit of the Lord. They, rejoicing in his adoration, believe so too, and proceed to fill his mind with visions and revelations, of which they permit no doubt to enter, till the man believes himself to be the special instrument of the Holy Spirit, wiser than all other men; and is in fact utterly foolish and insane.

We do not mean to assert that this is a common effect of the study of spiritual truth, or, indeed, that in the New Church it ever exists in the degree we have sketched; nevertheless, it is a real danger, and it is well to have clearly in mind the ultimate consequences, that we may take heed to our ways, when we perceive the first symptoms of the disorder.

But while duly warned of the consequences of the misuse of our privileges, we should not lose sight of their proper use. Indeed, next to the daily reading of a chapter or two from the Word, the very best safeguard against the visionary follies of too exclusive religious meditation, is the daily judicious reading of New-Church truth, which in itself is wholly practical, for the sake of doing the work of daily life more wisely, more thoroughly, more lovingly.

SWEDENBORG STUDIES.

TRANSLATION OF REVELATIONS XVIII. 13.

It is deeply interesting to observe what Swedenborg says in regard to literal interpretation, for the reasons that he speaks on this point but rarely and then in remarks of great importance. He was not sent especially to do this work, as we know from the fact that he did not do it. His work was exegesis, not textual criticism, but an accurate knowledge of the original languages of the Word was necessary, and is often indicated. Indeed, he sometimes corrects himself, as well as others, as the following instance will show.

Rev. xviii. 13 contains a list of the merchandise which would no more be sold in Babylon. The last half of it reads in our version,—

"And beasts, and sheep, and horses, and chariots, and slaves, and souls of men."

All the nouns except "men," being in the objective case after "buyeth." Swedenborg wrote it so in A. C. n. 4748.

"Et equos, et rhedas, et corpora, et animas hominum."

He used the same cases in A. E. n. 1149, both in text and explanation, though he put *mancipia*, slaves, for *corpora*, bodies. The Greek word is the equivalent of *corpora*, and often means slaves, though only rendered so once in one hundred forty times in our version, the exception being the case before us. But when Swedenborg wrote the Apocalypse Revealed, he changed the cases and made them genitive: —

"Et equorum, et rhedarum, et corporum, et animas hominum."

Now this is right, being according to the cases in the original Greek, from which the two previous readings departed. This, moreover, is as Schmidius has it. And it is to be noticed that when explaining this passage in A. R. n. 781, he says at once after quoting them, "these are spoken of in the genitive case because they pertain to those which precede;" that is, the meaning is the merchandise of these things.

From this instance we can see how unwise it would be to assume too much from the text of his quotations, as twice he varied from what he afterward declared to be the true rendering, then adding a remark of explanation in order to make his self-correction sure.

SCIENTIFIC FACTS IN SWEDENBORG'S BOOKS.

There is no doubt about the fact that in the works of Swedenborg we have statements and principles which recent science needs to appreciate for its own benefit. It is easy to overstate however. We notice that a writer in *New Church Life*, speaking of this subject, cites what is said about the windpipe for the sake of illustration in the Apoc. Exp. (Divine Love, v.), as if the information there contained were altogether original with Swedenborg and a part of the newly revealed truth of the Second Coming. The passage cited was taken by Swedenborg from a scientific work, the Animal Kingdom, published by him some twenty years before, and may be found in n. 373 of that work. Just before

the chapter will be found, according to his custom, five pages from other anatomists setting forth as the fruits of their study some of the facts cited. "I thought it wise," said he, "to use the facts supplied by others, for there are some who seem born for experimental observations. There are others who enjoy a natural faculty for eliciting, by the contemplation of established facts, their hidden causes. Both are peculiar gifts and are seldom united in the same person."

This modest and conscientious declaration exhibits justly the spirit of the man, and we should be careful to do no violence to it.

ADMISSION OF BOTH SPIRIT AND BODY.

SWEDENBORG speaks in the "Invitation to the New Church" (S. D. vii. App. p. 143) of his introduction as to both "spirit and body" into the spiritual world, an expression which, taken without reference to his constant teaching on the subject of the spiritual body and senses, might bring the reader's mind into confusion. It has lately been pointed out that he uses in Adversaria I. n. 475 language which shows what he meant in the Invitation. Speaking of his actual knowledge of the spiritual world, to which he had then been admitted for but eight months, he declares that it was not by mere vision, but by sensible knowledge (of course through the senses of the spiritual body).

"Only this it is permitted to add, that in a manner I have been admitted into heaven itself, not only with the mind but also, as if with the whole body or with the sense of the body (quasi toto corpore seu sensu in corpore), and indeed while I was fully awake; which may strike every one as so marvellous that he cannot but call it in question. But since I have seen, heard, and ascertained by the very senses of the body (ipsis sensibus corporis), I cannot but affirm it now from permission and make it public."

THE LAND OF CANAAN.

WE are so accustomed to denote by the term Holy Land, or land of Canaan, that small portion of Syria lying between

the Jordan and the Mediterranean, and extending from Mount Lebanon on the north to the desert on the south, that it is well to remember that this is not the land of Canaan (terra Canaanis) of which Swedenborg speaks, especially in passages like A. C. n. 567, 3686, 4447 and others, wherein he says that the domain of the Most Ancient Church was the land of Canaan. This mountainous tract lies rather to the south and west of that which we are accustomed to think of as Eden, a fertile alluvial district, afterward visited by a terrible flood.

But Swedenborg means a larger district, and the one to which the honor of being the cradle of humanity is generally assigned, as is evident from his words in A. C. n. 4454, "the land then called Canaan was the whole land from the river of Egypt to the Euphrates," and he cites the promise made to Abram, Gen. xv. 18. By the river of Egypt here he means the Nile (see A. C. n. 5196) and not the Wady Arisch, lying farther East. In this wide district the race had its first home, and was "afterward scattered abroad upon the face of all the earth."

BOOK NOTICES.

The Creation and the Early Developments of Society. By J. H. Chapin. New York: G. P. Putnam's Sons. 1880. pp. 276.

This book contains twelve lectures delivered by a Universalist clergyman, to the students of St. Lawrence College. They are not the results of original investigations, but are the views of one who has, evidently, made careful study of the literature of the subject. The style is modest, clear, and vigorous; and as a compend of modern learning on this subject in popular form, the book is a very valuable one.

Two thoughts were in mind while reading the book — the ease with which the account in Genesis combines with the deductions of science, and the well-nigh perfect unity between these deductions and the principles foreshadowed in the writings of Sweden-

borg. To a New Churchman, accustomed to believe that true Christianity leads the way to true philosophy, Mr. Chapin's book will be especially gratifying and encouraging. Only in one point is there now a direct opposition between New-Church views and those of scientists, and this is the question as to the permanent habitability of our earth. As is well known, it is generally supposed that the habitability of the earth is but one stage in its career which will end in a frozen state. To this, if we understand that our sun receives a constant influx from that of the spiritual world, we cannot agree; and to the usually offered proof of the moon's condition we have a right to demur. In other matters the author is with us.

Mr. Chapin believes in the nebular theory,—that a mass of vapor, detached from the sun, became a body of liquid or molten substance, and then obtained a crust as it gradually cooled. He traces through its stages the formation of the crust and the introduction of plant and animal life, and finally of man. The evolution theory he condemns summarily, though approving of its order of historical data. In this and other cases he gives a concise statement of the theory and of the fatal objections to it.

His idea of the development of mankind, though somewhat too literal in its view of the persons spoken of in the Adamic story, is a very correct one. Innocent ignorance at first, and increasing intelligence with decrease of innocence, is his view, and it is well set forth. He finds that man came from Western Asia, and leans to the idea of a single stock. The flood was not universal, he argues, giving the reason that Egyptian tradition does not refer to it, while Asiatic traditions do. He firmly believes in the post-glacial origin of human life, and gives a clear chart of the ages.

We do not know, on the whole, of a book treating these great subjects in a way better suited to the needs of ministers and general students. T. F. W.

Birds of the Sacred Scriptures, their Correspondence and Signification. By L. E. Warren. James Speirs, London.

This is a little book of 104 pages, with an appendix containing 38 additional pages. The main part of the book gives a description, gathered from the best authorities, of all the birds mentioned in the Bible, and, in doubtful cases, of those that seem probably to be meant, with indications of their spiritual correspondence as

stated by Swedenborg, or inferred from their dispositions and habits. The appendix contains a list of all the passages in which birds are mentioned in the Bible, with quotations from Swedenborg, and other explanatory remarks. The book has evidently been prepared with great care and faithfulness, and will prove a convenient book of reference for Bible readers.

As a specimen of the method of the book we present the closing paragraphs of the chapter on the "Heron and the Bittern":—

"In their food and general appearance the heron and bittern resemble each other. Frogs are favorites of both; the latter eats very little else, while the former disposes of water-rats, water-insects, and fish. We have already learned that the presence of fish as food is indicative of a low state, spiritually speaking; to make as the fishes of the sea is to become altogether sensual. Frogs signify reasonings proceeding from cupidities, this being shown in their hoarse croak; they represent affections which thrive in an atmosphere of merely natural thought. Foul, filthy water corresponds to the state of the person who acts from ideas of his own glory and renown. Notice that herons and bitterns frequent the reedy places where stagnant water is to be found.

These birds denote what is false, and represent the thoughts arising from the affection of falses." J. W.

VERSES by SUSAN COOLIDGE. Boston: Roberts Brothers. 1880. pp. 181. Price $1.00.

FLOWERS have been called

"God's poetry
Written in the Book of Life."

There are flowers and there are flowers; and so there are poems. Some appeal to one sense, and some to another. The spirit of true poetry has its life in the affections, and it receives nourishment from the highest aspirations of human nature. In this sense the ideal life is a poem. The little volume before us is a heart speaking to hearts. A sweetness and tenderness pervades the collection, which is especially comforting to those recently deprived of the society of loved and dear ones who have entered into Life.

In "A Year" occurs this verse:—

"A year! we gather up our powers;
Our lamps we consecrate and trim;
Open all windows to the day
And welcome every heavenly air.

We will press forward and will bear,
Having this word to cheer the way:
She, storm-tossed once, is safe with him;
Healed, comforted, content, forgiven;
And while we count these heavy hours
Has been a year — a year in heaven."

From another poem, this: —

"All the day long, and year by year,
She will go forward as you go;
As you grow older she will grow;
As you grow good, she, with her clear
And angel eyes, will mark and know."

H. P. C.

The Poems of William Winter. Boston: J. R. Osgood & Co. 1881. pp. 170. Price $2.00.

Here are some more poems. But they are different; and the difference is similar to that between the wild rose or the hare-bell and the exotic of the hot-house. Both are flowers! aye, and each has beauty it is true, and each speaks a distinct language, but one is understood by the mass of God's creatures, while only a few can and do enjoy the other.

In this volume, for the most part, sweetness gives place to sadness, and tenderness to fatality. Now and then the gloom is dispelled by such rays as this in "Death's Angel": —

"Come with a smile that dims the sun!
With pitying heart and gentle hand!
And waft me, from a work that's done,
To peace, that waits on thy command,
In some mysterious, better land."

H. P. C.

The Gates of the Old Church and the Gates of the New. By Rev. George Field. Detroit. 1881. pp. 24.

We have read with interest this emphatic pamphlet, which is a rejoinder to one recently printed by Dr. John Ellis of New York; both publications having grown out of a book by Mr. Field, in which an account of former days, when he and Dr. Ellis labored together in Michigan, was given. The advantage of a discussion is generally had by those who, holding the middle ground, see and avoid the extreme positions held by the disputants. Mr. Field warns us here not to call ourselves New Churchmen till we receive

what he has written (p. 24). We may soon hear from the other side to the same effect. Meanwhile we ask leave to continue in the belief that yesterday has passed, and that we are, though not in high noon, yet in the very early morning of a new day, the mists of which are slowly dissolving under the influence of the Sun of Heaven. T. F. W.

Two Worlds are Ours. By Hugh Macmillan, D. D. London: Macmillan & Co. 1880. pp. 349. Price $1.75.

Dr. Macmillan is well known as the author of "Bible Teachings in Nature," and similar books. In the present volume he has grouped twenty or more sermons, from texts which gave him scope for treating upon the moral lessons to be drawn from nature. There is no theology in the book, and little about another world, but there is a continual use of the idea, held in a general way, that nature corresponds to spirit. Thus he says:—

"Flower life and human life have a wonderful correspondence to each other."—p. 99.

"In the Holy Land every object was as typical of spiritual things, as every article in the tabernacle and temple."—p. 140.

The doctor sometimes fails to be forcible, but he is always reverent, always pleasing and edifying. A true lover of nature, his words tend to create and develop the same love in his readers.

Holy Scripture and the Key to its Spiritual Sense. Vol. vii. of the Swedenborg Library. Edited by B. F. Barrett. Philadelphia: E. Claxton & Co., 930 Market Street. pp. 256. Fifty cents.

This volume is, like the rest of the series, a compendium of Swedenborg's teaching on the subject. It is somewhat fuller than the others, and contains not only a connected statement by means of extracts, of the doctrine concerning the Sacred Scripture, but has also an important collection of brief passages from the Arcana, giving information upon the subject not given elsewhere. At the end, there is a chapter from the pen of the editor, in which "the power of the Key to unlock Rev. xxi.," is shown in a few weighty but lucid paragraphs. While the aim of the compilation is, especially, to bring these great truths before those not yet receptive of them, these volumes will be found to be of very im-

portant service as hand-books of New-Church doctrine; and they should have a large and ready sale.

New-Church Life. Vol. I. No. 1. E. P. Aushutz, 1910 Spring Garden Street, Philadelphia. $1.00 a year.

This is a new venture, being a small, neat newspaper issued by the young people connected with the Advent Society of the New Church in Philadelphia, Rev. L. H. Tafel; and intended to be a medium of communication between the social organizations of our societies. The first number contains accounts of the Christmas observances in several places, and some more solid material. We cordially respond to the wish that this paper may be a bond of union and fraternal coöperation in the great work of the New Age.

The American Church Review. Quarterly. Edited by Rev. H. M. Baum. New York.

The first number of the new volume comes to us with 264 pages of excellent matter, the leading article by Dr. Geikie on "Ancient Egypt and the Bible," being a valuable contribution upon a most interesting subject.

MONTHLY NOTES AND COMMENTS.

Groping at Noon-Day.

Mr. Proctor, the astronomer, in an article in *Belgravia* on Dreams, unconsciously exhibits the mistakes a popular scientist may make if he denies the possibility of supernatural phenomena and goes to work to do away with them. He first undertakes the famous dream of Williams, who, three times in the same night, dreamed in Cornwall of seeing the chancellor murdered in the Parliament House, narrated the dream at once and everywhere he went, and on the second day learned that the murder had taken place just as he dreamed. Mr. Proctor's wise explanation is: "Williams probably had three dreams about a murder; news of the murder presently came; he gradually associated the events of his dreams with the circumstances of this murder," and so forth. And this in the faces of the cloud of witnesses!

Then he takes up another well-known dream, in which a father seemed to see his home on fire, woke, rushed to it, and saved life otherwise likely to have been lost. Our astronomer does not believe this because "he cannot see why Providence should interfere in this case and not in others"! Then another similar dream is disputed because the confidence placed in it by the dreamer (who found it true), shows "weak-mindedness"! Abraham Lincoln's dream which came to him three times, before two federal defeats and his own assassination, is taken up. "However, there is nothing in the story which cannot be attributed to merely casual coincidence." And so on.

It is this trifling with evidence which makes some scientists invent or accept theories on the most important subjects without being able to give any proof to a reasoning mind. In this they commit precisely the error of mediæval churchmen, who simply declared their doctrines, and thought to destroy the force of evidence by contempt of it. May such bigotry, whether theological or scientific, soon be obsolete.

Past and Present of Orthodoxy.

The *Westminster Confession*: — (1) "By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death." (2) "Those that are predestinated unto life, God, before the foundation of the world, out of his mere free grace, hath chosen in Christ, without any consideration of their faith or good works or perseverance, or any other thing in the creature as conditions or causes moving him thereto." (3) "The rest of mankind God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth, for the glory of his sovereign power over his creatures, to pass by; and to ordain them to wrath and dishonor for their sin, to the praise of his glorious justice."

The *Christian Union*: — Agnosticism itself, which says we can know nothing about God, is not worse than the teaching which gives us distorted ideas of the Infinite Wisdom and Love, a true revelation of whom men are never able to resist when it comes to them. It is the misfortune of all our catechisms and creeds that they were written when men had no higher thought of government than that which they associated with absolute power, no larger

conception of deity than as a supreme ruler. Take your thought of God, and your whole thought of God, from the earthly life of the Lord Jesus Christ. Read the story of Christ's patient love toward his own, whom having loved He loved unto the end; his rebuke of James and John; his look upon Peter; his last greeting even to Judas. Oh, what a misreported, maligned, ill-treated God is ours!

The *Intellectual Repository* has donned a new and beautiful dress, and comes to us with the following complimentary notice:

The New Jerusalem Magazine.— We mention this periodical for the purpose of giving what publicity we can to an announcement in the December number, that its price is to be reduced from three to two dollars a year, and that clergymen of all denominations will receive it at half that price. As this magazine, for the excellence of its articles, the intelligence of its reviews, and the varied interest of its monthly notes and comments, occupies the very front in our periodical literature, it deserves the highest encouragement.

We take this with gratitude, making no attempt now to balance the account. If we *are* at the front, which we doubt from careful reading of the issues of our London contemporary, we hope that the front next year will not be where it is at present.

Methodism and the New Age.

Bishop E. O. Haven is reported in *Zion's Herald* to have delivered, recently, a sermon "of wonderful acceptance and power" upon the New Jerusalem. Among other striking statements, he said: —

"What is the meaning of this picture? It means the influence of Christianity in this world. It shows the New Jerusalem, the new dispensation — the triumph of Christianity. The new dispensation is an expansion of the old philanthropy. Christianity has just begun to show itself. Could we see one Christian village, one Christian city, it would be heaven begun on earth."

New-Church Tracts.

We hail the great increase of our pamphlet publications as a sign of prosperity. By the multiplication of such brief treatises, we are enabled to meet the needs of individuals; and by the general distribution of them, we supply the community which wants, not only books, but direct answers to many questions put into compact forms. Mr. Giles' sermons, Mr. Hardon's lectures, and the occasional pamphlets which are appearing, both in this country and in England, are welcome assistants in church work.

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